



## RELIGIOUS INTELLIGENCE.

SANDWICH ISLANDS.  
Letter to the Senior Editor of the Boston Recorder & Telegraph, dated KAIKUA, Feb. 20, 1826.

DEAR SIR.—Through the blessing of our covenant Father, in whose hands are the hearts and destinies of all men, we are made still to prosper in the blessed work to which we are called to devote our lives. The door for preaching the Gospel is opening wider and wider continually, and the inquiring voice is heard from distant and remote parts, asking for counsel and direction in the things that concern salvation.

Besides the congregation which we have collected in this village, we are building up four others in the neighborhood, from 4 to 10 miles distant. The names of these several places are, Holueroa, Kabaluu, Keauhou and Kainaliu. In each of these populous villages there assemble congregations of from 500 to 700 persons, who behave with the greatest decorum in time of worship, and listen like those who are sincerely desirous of the milk of the word. An inconvenience under which we have hitherto laboured is the want of suitable houses in which to assemble the people; and consequently for the most part they have met in the open air. But I have obtained a promise that they will soon build meeting houses for their and our accommodation. Nor are these the only places where we have been encouraged to hope favorable things. Wherever a Missionary visits, especially if there is a school in the place, the people throng around him in multitudes, and that evidently not with a vain curiosity, but sincerely desirous to hear the word of God. Under such encouraging prospects, who has the love of Christ in his heart, and sincerely desires the advent of His kingdom, can forbear to open his mouth, and utter forth the word of Him whose right it is to reign in the hearts of every living creature?

I know not but I am judging hastily when I say that the present aspect of things indicates the speedy approach of the kingdom of Christ in these Islands; for we know not how soon all these fair prospects may be belied by adverse events.—But if appearances are any fair criterion of judgment in religious as well as secular things, we may confidently hope that Christianity will ere long obtain a triumph over the remains of paganism. There remains at this day scarcely an advocate or even votary of their former religion. I have taken particular pains in a late tour which I made around this Island, to inquire out the ministers of the old Tabu system, and ascertain their sentiments on religion. This class are mostly ignorant as well as others, but they all with one consent have renounced their attachment to and reverence for their former gods. One whom I met in Kau, on the southern shore of the Island, who is a very respectable grey-headed old man, came to me and said of his own accord that he met with the people on the Sabbath to pray to Jehovah. Observing that one of his knees had been dislocated and still remained greatly distorted, I asked the cause. His answer was characteristic; "I once thought," said he, "that it was the god whom I worshipped, but now I think it must have been the Devil." I learned by further conversation that his lameness was caused by sickness, but as he could not comprehend the operation of a natural cause that should produce it, he ascribed the event to a supernatural cause, namely his god. But as the people with one consent now call them, "Akua Debel," the deviish gods, he now concluded that it must have been occasioned by the agency of the Devil. I asked him how his brethren the priests regard Pele, the goddess of the volcanoes. Answer. "They all think that she is dead." And you suppose that there was once such a goddess? "Yes, but she is no more, and now Jehovah is the only true God." Do you pray to him? "Yes, every day I pray for light and salvation." Who taught you that you must pray? "Kapiolani my chief." It ought to be here noted that this person has always lived remote from the Missionaries and has never enjoyed their instructions. The scanty ideas he possesses, he probably derived from Kapiolani, about a year since while on a visit to that place. You may suppose I did not leave him without attempting to furnish a little oil to his lamp. I left him in the hands of his merciful heavenly Father; and who knows but that we may yet meet him in Heaven?

It is often inquired of us by our friends, whether we possess any of the domestic comforts of life, such as those we enjoyed in our native land. We desire to feel grateful for the solicitude of our friends on this subject, and are happy to answer them that we do possess many comforts by means of their bounty, which we once expected to forego entirely. We are also furnished by the natives in some small degree with articles of fresh provisions; and their liberality will doubtless increase with the increase of Christianity. On the whole we have never suffered for want of food or clothing, though at the time of the drought last year we had little else but American beef and pork, and sea biscuit.

I remain, dear sir, yours affectionately,  
ARTEMAS BISHOP.

## AUBURN STATE PRISON.

Extracts from a Brief Account of the New-York State Prison at Auburn, recently published by G. Powers, Agent and Keeper.

## SUNDAY SCHOOL INSTRUCTION.

In the early part of last spring, measures were taken to ascertain the number of convicts who were unable to read; or who had received so little instruction, that they could read only by spelling most of the words. The number was found to be between fifty and sixty. Besides these, there were many others, who, although they were able in a measure, to read, were still grossly ignorant. Here was exhibited a striking proof, that ignorance is a fruitful source of depravity and crime. It may not be uninteresting to remark, in this place, that among the whole number of convicts, in this Prison, not one is known to have ever been a member of a Sunday School. Knowing that in the common course of events, a great portion of these ignorant and degraded delinquents, would be restored to their liberty, and again mingle with society, it was considered to be a solemn duty, to do, what could consistently be done, to enlighten their minds; and by instruction, if possible, to elevate their views, and to make them better men; and eventually, more enlightened and better citizens.

The only practicable mode to effect this desirable object, which would accord with their situation and the sentence by which they were confined, was judged to be the establishment of a Sunday School, which was opened in the month of May. Fifty, of that class of convicts, whose ages did not exceed 25 years, and who were the most ignorant, were selected and placed in the School. These were divided into a number of classes, corresponding to the number of teachers.

In classing them, reference was had to their previous attainments. Some could read sufficiently well, while others were even ignorant of the alphabet. During the exercises of the School, in addition to learning the scholars to read, great pains have been taken to impress upon their minds a deep and abiding sense of moral and religious obligation.

The privilege, presented these convicts in the opening of this School, was embraced with the

greatest avidity and apparent thankfulness. Their conduct has been uniformly good, and their industry and application unremitting; and it is very gratifying to be able to state, that their progress has exceeded the most sanguine expectations—nor is this all—an influence of a very salutary nature and tendency, it is believed, has been exerted on the minds of many of the members of this School—an influence which it is hoped will be felt through the whole course of their future lives.

It may not be uninteresting to mention the singular effect of this instruction upon an active, but grossly ignorant young Indian, who, a short time since, after asking leave of his Keeper to speak to him, said, that "he had been bad boy, would lie and steal, that he had learnt in Sunday School it was wicked and wanted to go before the Agent, confess and promise he would never disobey God any more." When these scholars have obtained a knowledge of reading, writing and arithmetic, sufficient to enable them to understand, if not to transact the ordinary business of life, it is intended to take another class of convicts, still older, and give them such instruction, as shall be found practicable.

But the means of improvement and reformation can, certainly, be applied to the juvenile class of convicts, with the best hopes of success.

## SABBATH SCHOOLS.

We derive the following interesting paragraphs, from the December number of the "Western Sunday School Visitant;" and seize the occasion to say that the Visitant is a small paper published monthly at Utica, N. Y. in the quarto form, price \$1. It is under the patronage of the Western S. S. Union, published by their Agent, G. S. Wilson. He will also commence in January the Juvenile Magazine, each monthly number to contain 16 pages, 18 mo. stitched in a handsome cover, and ornamented with engravings, price 37 1-2 cents a year. The Directors are attempting to raise money by special subscriptions, to establish a printing press.

*Concert Collections.*—It gives us great pleasure to state, that the plan of Concert Collections, lately recommended by the Board, is well received by the friends of Sunday Schools; and will probably come into general practice. A plan so perfectly simple, so easily executed, embracing such interesting features, and tending to such grand results, will scarcely meet with an opponent, or even with an indifferent friend.

*Chenango.*—We learn that the Managers of Chenango County Union have resolved upon raising five hundred dollars for a permanent fund to supply their depository with books. It will be recollect that in this institution, resolutions are not useless documents. We may expect soon to hear that the amount is raised.—Another example from this county worthy of imitation.

*Madison County.*—By a letter from Mr. W. Hatch, Agent of Madison Union, we learn that town unions have been formed in Hamilton, Madison, Smithfield, Lenox, Nelson, Cazenovia, and probably in Lebanon: Also, that *Smithfield is determined to keep its 15 or 16 schools in operation through the winter.*

*Vernon Centre.*—Just as the Visitant was going to press, we received a highly interesting report of this flourishing school. We have scarcely room in this number for the facts contained in the report. A few, however, will be given.

The school has been in existence about three years. It at present numbers 135 regular scholars, besides 15 or 20 who occasionally attend, and 24 teachers.

Of the scholars, *seventy-one* have hopefully experienced a change of heart—twenty-nine of whom have made a public profession of religion during the past year.

Of the teachers, only four, at the commencement of the school, were professors of religion.—Now, *twenty-three* give evidence of a change of heart—nineteen of whom have attached themselves to the church. Only one remains as a heathen in the desert, that knoweth not when good cometh.

Only one instance of mortality has occurred during the three years of the school, either among the children or their parents.

The present Superintendent is numbered with the hopeful converts. Previous to his conversion, he was entrusted with a Bible class, but soon left the school, conscious of his unfitness for the employment. He was apprehended by the Spirit of God, and brought home to his Father's house.

The officers and teachers of this school have unanimously resolved to join in the concert collections for the employment of a Sunday School missionary in Oneida Co. The Sunday School Concert is punctually observed, together with a weekly prayer meeting for the teachers and scholars. The library is composed of 212 books.

The annual subscription for the support of the school, amounts to about fifty dollars.

Comments upon these facts are unnecessary.

A child who had been reading her prayer book very attentively, at length paused to ask her instructor for some information relative to some of the prayers. "I know," said she, "that I can keep from doing bad, and saying bad, but how?" she asked with tears, "can I help my bad thoughts?"—*Albany Report.*

A female teacher, in visiting the families of scholars was accosted by a little girl who begged she might be received into the Sunday School; she said that this lady had taught her brother to pray, and her brother had taught her. They were the children of irreligious parents.—Another child was overheard on Sunday morning, in earnest prayer that she might keep the day holy; that she might profit by the instructions of it, and might be enabled to reprove others if she should find them profaning God's holy name.—*ib.*

A class consisting of five scholars, and residing two miles from the city, have attended the school for the term of three months. Tracts were given them, to be read in their families, and circulated in the neighbourhood. One of these was brought by a child to her father, a man now in poverty, and his family in ignorance, but who had seen better days. The father gathered them around him to read the Dairyman's Daughter; this first awakened in the minds of his children the desire of instruction, and the next Sunday brought the father, mother and children to the Sabbath school. The mother said that often she had no bread for her children; but if they could attend the Sunday school, learn to read the Bible, and seek the way to heaven, it was all she should wish or ask for them.—The parents have since become regular hearers of the word.—*ib.*

*Sabbath Schools.*—Twelve ministers of New York city give weekly evening lectures on the contents of a book entitled "Selected Scripture Lessons," which is used by Sabbath School teachers in the instruction of their classes.

*Teacher's Guide.*—We learn from the Christian Mirror, that Mr. Parkhurst finds sufficient encouragement to proceed with the publication of the paper he has proposed. The second number will be issued the present week; after the first of January, it will appear semi-monthly.

## RECORDER &amp; TELEGRAPH

BOSTON, DECEMBER 15, 1826.

## Should man preachers be employed in the same place, intime of special awakening?

The harvests great, and the labourers are few: many therefore cannot properly be spared for one field, while others desirous or neglected. It is more agreeable to labour, where God is himself at work, than in the midst of a general stupidity. But the stupid people have the greater need of the warning of the gospel; and usefulness is the great object of the Christian minister, rather than his own gratification. No more, therefore, should flock into a place where showers of mercy are descending than the necessities of the people require. Let others make short visits among them, catch the spirit of the revival, and carry it to their respective places of labour. If but few additional meetings are requisite in a time of revival; if continual preaching or conversation be unprofitable to alarmed and convicted sinners, then the necessities of the people do not require a multiplication of labourers. Their stated pastor or preacher, if he be favoured with good health, and be competent to the office of a minister of the word, can do the greater part of what is required, in a congregation of ordinary size.—One assistant, in case of his strength failing, or when the work is very extensive and powerful, or when the congregation is large and scattered, or when there are many adversaries, or when some ministering brother has no call to a sphere of labour by himself, may labour with him in the gospel with good effect. The labours of the assistant, however, should be bestowed principally upon public meetings, and upon private attempts to awaken the careless. *The guidance of inquirers* should devolve on the pastor. These are our opinions. We will now give our reasons for them, and let them have what weight they may deserve.

We think it inexpedient to have many employed, not only because it is a monopoly of preachers whose labours may be needed elsewhere, but on account of the danger of division. Ministers are but men; and though they may not indulge envy, ambition, or any passion directly and grossly sinful, yet they may unconsciously thwart each other's endeavours, and severally attach to themselves followers and partisans. We would not represent this danger as formidable. We believe Christ has many servants on earth, who could labour together in the utmost harmony, or easily compose any occasional jars, in the Christian spirit. But there are so many occasions which furnish to susceptible minds a strong temptation, and the best of men are so liable to err, that the danger seems worthy of notice and deep reflection.

But if the laborers are themselves like-minded, and drink into one spirit, yet they may produce bickerings among their hearers. Each one has his peculiar traits of character, his peculiar manner of preaching, his own mode of conducting his intercourse with the people, and possibly views uniting from his brethren on some topics which are at such a time of practical importance. One is more popular than another. One is more acceptable to this class of people, another to that. Their hearers, even established Christians, are too apt to indulge their partialities without calculating the consequences. And soon they cry, "I am of Paul, and I of Apollos, and I of Cephas." The action and re-action of this spirit among the people, and eventually among the ministers, has sometimes been peculiarly lamentable; so that scarcely one of them could say, without condemning himself, "I am of Christ." Instead of co-operating to promote and extend a revival of pure religion, their envy and strife have diverted the minds of men from their eternal interest, and grieved and offended the Holy Spirit, till he has withdrawn his influence.

Where animosities and divisions are not engendered, sometimes an injury accrues to the progress of truth. There are often "shades of difference" in sentiment, where there is an entire agreement on the principal doctrines of the Bible. These are often magnified by the hearers, and thus become the occasion of unsettling the minds of many, and of overthrowing the faith of some. But admit that this effect does not follow, it is at least probable that the truth will be *more efficient* from the lips of a constant preacher, than from him on one Sabbath, and from a person on the next who is comparatively a stranger. We know that the stated pastor is often strengthened by the occasional labors of his brethren.—Preaching the same doctrine, they add weight to his testimony. By the novelty of their manner, they rouse attention, and are sometimes the happy instruments of awakening those, who have slept for many years on the brink of destruction, under the preaching of the same truths. We would not insinuate, that a stranger need be at a loss for topics. Men's hearts are every where the same, and there is the same doctrine for all the sons of men. But, for a profitable selection of topics, and their application to the hearers, acquaintance with the hearers is of vast utility. A knowledge of the habits, sentiments, peculiar feelings, excuses, refuges, and hopes of his hearers, enables a minister wisely to divide the word, and give every one his portion. This knowledge cannot be expected of a stranger, or occasional preacher. And this circumstance is not unworthy of consideration, in reference to the influx of ministers where the Spirit is poured out. The faithful pastor will be thankful, in time of awakening, when solemn, affectionate, pungent preachers come to rejoice with him, to pray with him, and to sound the gospel trumpet, with a clear and certain sound, in the ears of his people. But he will wish, as much as possible, to stand in his own lot, and adopt his repeated messages to the varying condition of his flock. He is ever with them, his eye is upon their motions; he describes their wants and dangers; and he best knows how to bring from the treasury things new and old, applicable to them.

However, assistance is more profitable in public ministrations, than in private intercourse with persons under awakening. A knowledge of previous character and temper, of former exercises, which we are called upon again to relinquish the valuable services of a beloved Pastor; especially when we reflect upon the abundant success which has attended his pastoral labors, and the importance of the situation which he has so ably and faithfully filled, and in which his services are so much needed. But, since we see no other way to preserve the unity of the body and the bonds of peace, but by granting his request, therefore *Voted*, painful as it is, that the request of our Rev. Pastor be and hereby granted, and that his pastoral relation to this church be dissolved.

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For the Recorder & Telegraph.

BROOKFIELD FEMALE CLASSICAL SEMINARY.

The winter term of this Seminary will commence, on the first Tuesday in January next. In consequence of the temporary absence of the Principal, the direction of the Institute will devolve on the Rev. Mr. Cotting, Superintendent in the department of Natural Science in the Seminary, who has the combined qualifications of an experienced Instructor and Lecturer. There will be a full course in natural and experimental Philosophy, Astronomy, and Chemistry. A complete apparatus, and other facilities are provided for illustrations and demonstrations. The term will afford peculiar advantages to those ladies who contemplate instructing. No other institution of the kind affords greater inducements to young ladies for acquiring intellectual and moral instruction. Every exertion will be made on the part of Trustees, Instructors and citizens, to render the term of study pleasant, and interesting. The Seminary has already gained a prominent standing among similar Institutions of our country, and I doubt not it will continue to merit that character. It has recently been enriched, by donations of rare and curious Mineralogical and Geological specimens, which render the cabinet sufficiently extensive, for full courses of demonstrations in those interesting sciences.

## SABBATH SCHOOLS IN BOSTON.

A general meeting of the evangelical friends and patrons of Sabbath Schools in this city, was held in Hanover Street Church, on Monday evening last. The house was crowded, and not a few manifested their interest in the exercises by standing in the aisles for several hours. Dr. John C. Warren was called to the chair, and Mr. Andrew Bradshaw appointed Secretary. Prayers were offered by Mr. Thomas Bagnal, of the Methodist Communion, Mr. L. P. Grosvenor, of Hanover Church; and Rev. C. P. Grosvenor, Baptist.—We present first an abstract of the reports rendered; which will be followed by some account of the addresses made by several gentlemen.

Schools by the Boston Society for the Moral and Religious Instruction of the Poor.

	Supervisors.	No. Enrol.	Average No.	Teachers.	Teachers.	Teachers.	Teachers.
1. Bennett St.	L. P. Grosvenor,	177	125	22	12		
2. Hawkins St.	J. Dane,	126	100	17	10		
3. Mississ. St.	G. Pritchard,	134	95	19	10		
4. African.	C. Scudder,	133	70	14	10		
5. School St.	J. Gulliver,	200	133	26	15		
6. Fort Hill.	C. Stoddard,	210	150	25	15		
7. Union St.	W. J. Hubbard,	152	67	19	12		
8. Essex St.	D. Hale,	150	110	20	10		
9. Castle St.		80	60	10	9		
10. Sea Street.	A. Bradshaw,	100	82	14	11		
11. S. Boston.	S. Fuller,	104	52	7	4		
12. Broad St.	S. Bates,	70	50	7	4		
13. Southack St.	Mr. Ayres,	50	25	7	5		
14. African Adult.	H. Hill,	40	15	5	4		

In these 14 schools, the number admitted from their commencement has been 9897; increase in two years, 2569; number now enrolled, 1866; average number that attend, 1224; receded pious, from 17 to 20, (3 in the Bennett St. school, 6 in the Southack St., and 10 in the Adult African); inquiring, from 33 to 50; teachers, 212; pious teachers, 136; teachers inquiring, 76; scholars become teachers, 29. In the African Adult School, which began four years since, those who attend are from 25 to 35 years of age. Two females, about 60 years old, have learned to read since they began to attend. One man of 60 years, and another of 45, have just learned the alphabet, and are now in easy lessons of the spelling book.

## Baptist Schools.

	Supervisors.	No. Enrol.	Average No.	Teachers.	Teachers.	Teachers.	Teachers.
First. above 200	above 100	20	8	2	others.		
Second.	176	126	23	14			
Third.	184	110	31	15			
African.	70 or 80	10					

In the second, 5 teachers have made a profession within two years; others may be considered as serious inquirers. There are no instances of certain convictions, but as unusual solemnity and tenderness among the scholars. The number admitted to the third, within two years, is 303; 5 scholars have become teachers. Rev. Mr. Paul states, that two scholars in the African school give hopeful evidences of grace. There has been a gradual increase in the School yearly, since its establishment; and the scholars are remarkably orderly in their deportment, and studies.

## Methodist Schools.

	Supervisors.	No. Enrol.	Average No.	Teachers.	Teachers.	Teachers.	Teachers.
1st. Division.	85	45	11	10			
2d. Division.	90	60	13	13			
3d. Division.	50	34	7	7			
4th. Division.	53	33	7	6			

In the 2d Division there was a season of special seriousness, last winter; during which 10 scholars were hopefully converted, and 4 have made a profession. The seriousness still continues in a degree, especially when the school is addressed, or in time of prayer. In the 3d Division, 2 scholars are hopefully pious, and have made a public profession.

W. Ropes Esq. gave the details of the schools, which are supported by the Moral & Rel. Society; said the friends of Sabbath Schools could come before the public with the testimony of facts in favor of their utility; and urged the importance of increased effort.

Dr. Enoch Hale gave a general view of Sabbath Schools in this country, and throughout the world. He estimated the number of children in this country, gathered into these nurseries of the church, at 200,000; in other parts of the world, 1,000,000.—In August last, the Massachusetts Union opened a depository for the sale of Sabbath School books, with capital of only \$500 dollars, which was contributed by a few individuals, and by the public. At the end of four months, notwithstanding the obstacles which would impede the first operations of a new concern, more than 10,000 copies of books had been sold, designed expressly to excite the interest and promote the religious instruction of Sabbath School children. The managers of the American Union print 70,000 pages in a day, yet they are not able fully to supply the demand for books. In surveying the present great extent of Sabbath Schools, we see what great good is accomplished in a short period. It is just 45 years since Robert Raikes first began a little Sabbath School in the city of Gloucester. "Let us remark, Mr. Chairman, [said Dr. H.] how graciously divine Providence owns and prospers the charitable exertions of his people. The benevolent heart of Robert Raikes thought only of doing a service (a great one indeed) to a few poor children in a provincial town. In less than half a century the blessed fruits of his labours are extended directly to more than 120,000 individuals, and their influence is felt in every Protestant country on the face of the whole earth. If the glorified spirits of the saints above are permitted to share in the transactions of this lower world, Oh how must that of Robert Raikes rejoice at beholding this result of his unpretending labors! If there be joy in Heaven over one sinner that repents, how must his joy be increased at the successive reports of thousands and tens of thousands released from sin by this simple institution."

De. J. Loring, besides giving the statistical account of the Baptist schools, addressed the meeting. He believed that one view of Sabbath schools has been very much overlooked; it is, the solemnity which the sacred day is calculated to inspire in the minds of the teachers, and the almost certain direction which this solemnity will give to the character of the instructions communicated. Every thing about us on the Lord's day is calculated to lead to devout feelings; to the exaltation of the inestimable worth of the soul and our salvation; to God and eternity. In the morning, when we awake, our first thoughts should be directed to the asended Son, who on this day, at an early hour, left the missions of the world. Our morning devotions, if we are faithful teachers in these nurseries of piety, prepare us for the Sabbath School. When we meet our pupils, we lift our hearts in supplication for the teaching of the Spirit, that we may teach them; and that we may speak effectually to their consciences and hearts, and they be made wise unto salvation. We open to them the volume of heavenly truth; we tell them, from its sacred pages, their sin and the ruin of their nature, and direct them to the all-sufficient Saviour in whom the penitent shall find mercy. Let us then cherish the Sabbath School, embracing as it does that peculiar reverence which the Lord's day is calculated to inspire, and to diffuse abroad amongst the children and youth. Perhaps it would not be too much to say, that our Sabbath Schools are of more consequence to the interests of vital piety than all our Colleges; and that the utter extinction of the former would be a greater calamity than the overthrow of the latter.

The Rev. Mr. Booth presented the returns from the Methodist schools, and exhorted the assembly to engage in this work. He remarked that this species of benevolent enterprise may have less of public display than some others, and require some self-denial. It is therefore the more likely to be undertaken from pure motives, and meet a more glorious reward of grace.

Mr. D. H. Adelvare to the numerous ways in which moral power is now brought into action for the benefit of man, and the great improvement which the discoveries of modern times have introduced in the development and application of physical powers. All these are to subserve the great purpose for which the world was made, to show forth the glory of the Lord, and gather in his ransomed. It is a wise feature of modern plans, that they have so much to do with the young; that they pour instruction on the infant of its existence when it can easily be moulded into the form schools deserve the support of all who love Christ or regard the best interests of man.

The Hon. S. Hubbard said, that, in the opinion of many persons, the revivals of religion which are now blessing this city and various parts of the country, and which for some years past have been numerous and extensive, are a new thing. But they lie under a mistake. Many years ago, this city was favored in a still more distinguished

manner; and through a great part of New England copious showers of grace descended. Why did they ever cease? He believed it was because appropriate means were not continually employed, and fervent prayer did not constantly ascend. He believed that God would not withhold his blessing from the active labors of his people, nor turn a deaf ear to their prayers.—And among the means adapted to this purpose are Sabbath schools. They impart religious knowledge pure from the fountain, and at an early age; and thus prepare children and youth to hear and understand the preached word, and become wise unto salvation. Mr. H. dwelt on the benevolence of this kind of efforts, and the happy effect of that kindness on the parents and other connections of the pupils. He addressed superintendents, and teachers, and urged the importance of prayer.

Rev. Mr. Grosvenor, of the Baptist church, gave an animating address to the assembly, principally founded, tho' not in a formal manner, on that appropriate passage 1 Cor. xv. 58: *Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.* Relying on the promised aid of divine grace, they should persevere in this benevolent work, with holy constancy, unmoved by enemies, obstacles, or discouragements, abounding therein yet more and more—animated by the assurance that these and other means will soon bring about the latter day glory of the church—encouraged and strengthened by past success—knowing, as they certainly do, that their labour has not been in vain in the Lord.

Dr. Warren made some very striking remarks at the close of the evening. He spoke of it as a fact, which to all of us was not surprising one, that so interesting and so essential a course of education, is contemplated and now actually carried forward in Sabbath Schools, should have been neglected in our city till within twelve or fifteen years. It is said, the Doctor, a great and most important work, and nothing being done to go forward. It cannot be stopped. He urged on the people of Boston, which would certainly follow the present mode of conducting Sabbath Schools as so inconveniences grand, that said, he the whole system of schools for general education on which we have been expending our property, and exhausting our energies, is not of so much consequence to the community, as this single one of Sabbath School instruction. The fact, that in these few years, ten or twelve thousand in our city have been brought under the agency, in some degree, of this moral power, is a most encouraging circumstance; and should induce a vigorous prosecution of the work, for it promises, it is true, a great success. He enforced this remark, by observing it to be a well-established principle, that in promoting and seeking the good of others, the benefit will not only bless them, but infallibly reflect happiness on ourselves.

## COMMENCEMENT OF THE NEW YEAR.

The Evangelical Churches of this city have, more than once, united in public religious exercises on the first day and evening of a year.—They have prostrated themselves before God in humble adoration and devout thankfulness. They have implored his blessing on the year begun, and entreated that it might be "a year of the right hand of the Most High."

They have had no cause to regret having taken this course; and we presume will usher in the approaching year in the same becoming manner. We would respectfully suggest, whether the practice is not worthy to be adopted by Christians in other places. The rich blessings now descending on the churches here— and which apparently become more and more copious—may not have had any perceptible connection with the solemnity in question. But the eye of the Omniscient may have seen, that an immediate connection has existed. At the least, all will acknowledge that it is suitable to take some solemn notice of such an important period of our life, and to pray with Zion may be confidently expected.—Com.

## MISSIONS IN BOSTON.

In our paper of the 1st inst. under this head we reported from recollection the salient features of remarks made by several gentlemen at the Yearly Hanover Street Church, the preceding Thursday evening, in behalf of friends of the Boston Society for the Moral and Religious Instruction of the Poor of this city. We are requested to state, that we misunderstood some of the observations of Mr. J. Tappan, which were in substance as follows:

Mr. Tappan confirmed the statements of others with regard to the usefulness of the Society, and the urgency of its claims for increased funds. He too had known some striking reverses in the situation of individuals. About fifteen or twenty years ago he visited a Gentleman in this place, who asked his advice respecting his duty to a poor boy who was then a servant in his kitchen—"that boy, said he, is the son of a merchant who but a few years ago, was reputed to be very wealthy, owning many ships and stores, and when I first came into Boston he gave me employ in his store as a porter—now I am a lawyer—he is dead—his family dispersed— I want your advice as to what is my duty to do for him." This instance and others of the vicissitudes in human affairs, said Mr. T. should impel those to whom God has given the ability, to leave nothing undone for the moral and religious instruction of the Poor of this city.

## RELIGIOUS SUMMARY.

*Revivals.*—In Troy, the revival continues to increase in interest and power.

There is also a revival in the town of Brunswick, in this county. Previous to its commencement the church consisted of sixty members. There are at present between eighty and ninety.

At Hoosick, another town in this county, there is also a very extensive revival of religion.

Bennington in Vermont, is also, we understand, enjoying a season of the special presence of the Holy Spirit.

*Revival in a Female School.*—It gives us very peculiar pleasure to learn, that a work of divine grace appears to have commenced in the Female Classical Seminary at Brookfield, and that the inhabitants of the village also participate in the blessing.

*The Lexington Missionary Society.* Ky. were able, the last year, to procure the labors of but one Missionary, and that only for a small portion of the time. The churches in Tygart's Valley sent a pressing solicitation for a preacher, hoping to settle him. There are several other neighborhoods near, where labor might be profitably bestowed; and where two or three places united might nearly support a minister. Laborers are also wanted in the Warm Spring church, Anthony's Creek, Christiansburg, and Blacksburg in Montgomery county.

*Geneva Agency.*—We ought to have mentioned a number of weeks since—and we wonder how we could have failed to do so—that the Geneva Agency of the American Home Missionary Society, during the summer and fall, made out appointments for ten missionaries, and raised ample funds for their support. How much more has since been done, we are not now able to say; but the operations of this energetic agency are doubtless continuing to increase.

*W. Rec.* Christian Almanack.—The American Tract Society have already issued at their Depository, 65,000 copies of this work the present year, and have the type still standing.

*Conn. Obs.* The Christian Advocate has received 5000 subscribers in less than three months; and the publishers are actually printing a second edition of 3000 copies, making 8000 in the whole.

*N. Y. Com. Adv.* The amount of donations acknowledged in the Missionary Herald for December, is \$7,872.88—

## For the Recorder &amp; Telegraph.

## FORMATION OF A NEW CHURCH.

The South Church and Congregation in Andover, having in the course of Providence become too numerous to be accommodated in one house of public worship, and another house having been erected, a church was organized on the 6th inst. The Introductory Prayer was offered by the Rev. Jared Reid, of Reading, South Parish; the Sermon was delivered by the Rev. Samuel Stearns, of Bedford; the Confession of Faith and Covenants, which had been adopted, and which the people had been made to assent to, was read by the Rev. Jacob Clegg, of Tewksbury; the Right Hand of Fellowship was given by the Rev. Judson Edwards, of the South Church, Andover; the Consecrating and Concluding Prayer was offered by the Rev. Freegrave Reynolds, of Wilmington. The Church is composed of fifty-seven members, sixty-six from the South Church in Andover, & one from Old South Church, Boston.

The great unanimity, which has hitherto marked their proceedings, and the past smiles of divine Providence, give reason to hope, that the blessing of the Lord may still rest upon them.

## DEDICATIONS.

On Wednesday, Dec. 6, the new meeting-house in Concord, Mass. erected for the use of the new Trinitarian Church and Society, was dedicated to Jehovah, Father, Son, and Spirit. The Rev. S. Stearns, of Bedford, read the Scriptures and offered the Introductory Prayer; the Rev. Dr. Codman, of Dorchester, offered the Dedicatory Prayer; the Rev. S. Green, of Boston, preached the Sermon; the Rev. S. Harding, of Waltham, concluded the service.

*Dr. W. Sun.* The trial of the Boston Society, of which Mr. Codman was president, before the Court of Common Pleas, at Waltham, was adjourned to March. The attorney general is proceeding with other indictments for conspiracies to defraud, against several incorporated companies and individuals.

A house now standing in Salem, on Essex and North streets, was erected in 1642, and in 1746 exchanged its peaked roof for a gambrel roof. It is now owned and occupied by the descendants of the builder.

A bill has been brought into the House of Representatives for the making of 31 millions of dollars to be used in the discharge of the principal and interest of the debt.

The Boston Grand Jury has recommended the employment of persons in daily labor who are imprisoned by debt.

The Christian Mirror states, that the new and neat brick Conference House erected and given to the Congregational Church in Gorham, was dedicated to the worship of God, on the evening of Thanksgiving day, in the presence of a large assembly. Sermon by Dr. C. H. Green.

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## POETRY.

*For the Recorder & Telegraph.*

**IMPERITENCE AND REPENTANCE.**  
There is a darkness, fearful to the tomb,  
That shrouds the mind of stern Imperitence:  
No shadowy phantoms fit in doubtful gloom;  
But solid blackness presses on the sense.

But more appalling to the bleaching eye  
The awful scene 'tis fated to survey;  
When Truth's bright flashes, bursting from on high,  
Pour o'er the waste of life their glancing ray.

O, scene of horrors! O'er a gulph to stand,  
Whose crumpling verge scarce stays his tottering frame!

Cliffs rise, and chasms yawn on every hand,

And torrents pour beneath their foaming stream.

Around unnumbered horrid monsters glare,

Scarce seen are swallowed in returning night;

The unhappy wretch beholds destruction near;

But whither shall he urge his darkling flight?

O star of Mercy! Rise and point his way,  
As when to lead the sheep to their Lord,

Above the lowly roof where Jesus lay,

Far through the gloom thy cheering light was poured.

Lost in the glare of gay prosperity;

That mild and tender beam had vainly shone;

How welcome now it meets his aching eye,

Hovering serenely bright o'er mercy's throne!

Though faint the ray, disclosing nought beside,

Nor threatening dangers, nor the path he treads;

With grateful heart he hails the heavenly Guide

That to a Saviour's fostering bosom leads.

There, sheltered from the ruthless tempests wrath,

By Faith redeemed, in humble hope secure,

The howling finds that late beat his path,

Shuddering, but safe, he hears and fears no more.

T. B. N.

## MISCELLANY.

*For the Recorder & Telegraph.*

## MISSOURI.

*Howard County, Mo. Oct. 21st, 1826.*

**MESSRS. EDITORS.—**You have heard much of the state of religion in these western regions, and still much remains for you to hear. You have heard of the outpouring of the Spirit, and the gathering of souls. You have heard too of our wide-spread desolations, of the vastness of the field, and the scarcity of faithful laborers. These sounds I fear come to the ear like distant thunder. You are arrested for the moment; but nearer and more interesting objects efface the impression. Different indeed is the situation of those, who not only hear of these things; but are intimately connected with them. We, whose lots have been mysteriously cast in these uncultivated wilds, after having seen better days, regard these things feelingly. Removed as we are from regularly organized churches, with faithful, zealous, instructive pastors—almost out of the hearing of seminaries of learning—without books—without society—is not our situation pitiable indeed? It is true we have a number of preachers among us, holding, as in other places a diversity of opinions as it respects the doctrines of the Bible. We have Calvinists, Semi-Calvinists, Arminians, Universalists, and Arians. We have a few interesting, impressive preachers; & we have many, who, though sincere, are mere declaimers, having a zeal, but not according to knowledge. As I have said, preachers abound, and yet three fourths of our sabbaths are unoccupied by religious services, and are spent in the service of the world, and the world's god, the prince of darkness! That sacred day is here spent in hunting, fishing, visiting, and doing little odd jobs of labor which were overlooked during the week. Even professors of religion choose this day to start on a journey, hunt up stock, or visit their neighbors. Children are suffered to run at large like the colt of the wild ass; that they may be the better prepared, as their parents say, to choose for themselves, when they come to years of maturity. They are brought up infidels, on the supposition that this will make them, some other day, the better Christians. Many among us say, let the minds of children be kept entirely free from every kind of bias, and in the Lord's own good time, they will be led into all truth. Our youth are taught to read, it is true; but not to read the Bible. We frequently hear much talk of religion, and learning; and yet we are irreligious, and unlearned. Our preachers work and traffic, and bustle about during the week, as do other men, perfectly heedless of books and study; & on the Sabbath they stand up to preach depending, as they say, entirely on supernatural aid. Bible and missionary societies are regarded as associations to cheat the laboring poor of their hard-earnings; and people can see no good in missionary labors. Sunday Schools are not well supported, though they meet with less objection than some other things. We have but one grammar school, that I know of, west of St. Louis. Our common schools are generally of the lowest grade; and the few which are tolerable, are not well supported. I hardly know a house, in which family prayer is regularly attended. There are professors among us, who eat their meals without thanking him, who spreads their tables, and gives them every good and perfect gift. Many among us think that religion consists in a state of ecstasy, which must be expressed by shouting, and clapping of hands, and leaping like the youthful hart. There are others, who think they have nothing to do, if they but once obtain a witness of their acceptance. They may then live at their ease, and all finally be well with them.

I have given you a faint picture, of what frequently casts a gloom over my desponding mind. Our condition is indeed discouraging; but not entirely hopeless. Could you send us two or three missionaries, and would they, with the one we now have in upper Missouri, settle among us, there is no calculating the good they might be instrumental in doing. There is a goodly number in Missouri whose cabins will be ever open to faithful, intelligent preachers of the gospel; and who will be ever ready to minister to their necessities. Much I fear, that if another missionary be not sent to this section of country, we shall lose the one we now have. Our country is rapidly increasing in population, and our improvements in husbandry are very considerable.

We have ample means for the support of schools. One thirty sixth part of the land is reserved for the support of township schools, & there is a valuable reserve for the support of a college. With these means, & a few well qualified teachers, & a good many faithful, pious ministers of the gospel, under the shadow of his wings who has promised to be a sun and shield to all who trust in him; we may yet flourish as a fertile garden.

Yours, &amp;c. A. LATMAN.

## A CALL FOR MISSIONARIES.

*Extract of a letter from a clergyman in St. Lawrence county, N. Y. dated the 24th inst.*

"In this town, and in very many others, there is a degree of seriousness, which, to say the least, forbodes good. The cry is continually ringing in our ears—'Come and help us.' I would gladly divide and subdivide myself, and go to them all. But while the whole of my ability is so small, a dividend of it would be quite inadequate. The few ministers we have, have enough to do at home. Some of them are now almost exhausted with weariness, and watching and labor. We do not consider the souls of St. Lawrence country more precious than others. But we do feel, that

in the present attitude of public feeling, there is a heavy claim upon the Christian kindness of those who love to do good to Zion. Now the question is, whether the 'Female Missionary Society of Utica' could not send a man, 'full of the Holy Ghost and of faith,' who would ride through these destitute and despoothing churches, and feed them with the good word of God; and who would stand in the midst of these valleys of dry bones, now unvisited by any prophet of God, and say—'O, ye dry bones, hear ye the word of the Lord.' I do believe that every shilling thus expended, would be refunded from the treasury of the Lord, double. I dare not say that at the present time, God is doing very great things in this region. In regard to several towns, however, we are prepared to say, the Lord is verily there. From almost every town, we can see the small cloud."

*W. Recorder.**From the N. Y. Observer & Chronicle.***A WARNING TO SABBATH BREAKERS.**

As I was walking down street on my way to church, I saw a party of young people going before me, whose volatile manners ill accorded with the sanctity of the day; and just as I was passing them, I heard one say, 'Indeed I think we shall do wrong—my conscience condemns me—I must return.' 'There can be no harm' replied another, 'in taking an excursion on the water; especially as we have resolved to go to church in the evening.' 'I must return,' rejoined a female voice, 'my conscience condemns me. What will father say if he hear of it?' By this time they had reached the water, and one of the party was busily engaged with a waterman, while the rest stood in close debate for the space of five minutes, when they all moved towards the water.

I watched them going down the stairs and thought I perceived an air of peculiar melancholy in the countenance of the female, who had objected to the excursion, but whose firmness gave way to the ardor of opportunity. Two of the gentlemen stepped into the boat; two more stood at the water's edge, and the females were handed in one after another; but still I could perceive great reluctance on the part of the one who had previously objected; till at length being surrounded by all the gentlemen of the party, she yielded and the boat was pushed off. It was a fine morning, though rather cold; the tide was running in at its usual rate; many were gazing on them like myself, when a naval officer standing near me called to them, and said, 'A pleasant voyage to you.' One of the gentlemen suddenly arose to return the compliment; but from some cause that I could not perceive, he unfortunately fell into the water. This disaster threw the whole party into the utmost consternation; and each one, instead of retaining his seat rushed to the side of the boat over which their companion had fallen, which upset it, and all were instantaneously plunged into the deep. The shriek which the multitude of spectators gave, when they had beheld the calamity, exceeded any noise I had ever heard: several females fainted; boats immediately put off, and in a few minutes I had the gratification of seeing the watermen rescuing one—and another—and another from a watery grave. Having picked up all that they could find, the different boats rowed ashore, where some medical gentleman were in waiting; but when the party met together, no language can describe the horror which was depicted on every countenance when they found that two were still missing. 'Where's my sister?' said the voice which had said only a few minutes before, 'There can be no harm in taking an excursion on the water; especially as we have resolved to go to church in the evening.' 'Where's my Charles?' said a female who had appeared the most gay and sprightly when first I saw them.

At length two boats, which had gone a considerable distance up the river, were seen returning; and on being asked if they had picked up any one, they replied, 'Yes two.' This reply electrified the whole party; they embraced each other with the tenderest emotions; they wept for joy, and so did many others who stood around them. 'Here's a gentleman,' said the waterman, as he was coming up to the foot of the stairs, 'but I believe he's dead.' 'Where's the lady?' said his brother. 'Is she safe?' 'She is in the other boat, sir!' 'Is she alive?'—'Has she spoken?' 'No, sir, she has not spoken, I believe.' 'Is she dead? Oh tell me!' 'I fear she is, sir.'

The bodies were immediately removed from the boats to a house in the vicinity, and every effort was employed to restore animation, and some faint hopes were entertained by the medical gentlemen that they should succeed. In the space of little more than ten minutes they announced the joyful news that the gentlemen began to breathe, but they made no allusion to the lady. Her brother sat motionless, absorbed in the deepest melancholy, till the actual decease of his sister was announced, when he started up, and became almost frantic with grief; and though his companions tried to comfort him, yet he refused to hear the words of consolation. 'Oh my sister! my sister! would to God I had died for thee!' They were all overwhelmed in trouble and knew not what to do. 'Who will bear the heavy tidings to our father?' said the brother, who paced backwards and forwards the room, like a maniac broke loose from the cell of misery. 'Oh who will bear the heavy tidings to our father?' He paused—a death-like silence pervaded the whole apartment—he again burst forth in the agonies of despair.—'I forced her to go, against the dictates of her conscience—I am her murderer—I ought to have perished, and not my sister. Who will bear the heavy tidings to our father?' 'I will,' said a gentleman who had been unremitting in his attention to the sufferers. 'Do you know him, sir?' 'Yes I know him.' Oh, how can I ever appear in his presence? I entreated the best of children to an act of disobedience, which has destroyed her!"

*American Sabbath Society.*—It has been proposed to form a National Society, whose object shall be to promote the proper observance of the Sabbath. It is said, and we believe truly, that violations of the Sabbath are becoming more frequent and open in our country; and it would seem proper, that Christians of all denominations, should unite, heart and hand, to check the growing evil. A correspondent of the Connecticut Observer mentions, in substance, the following as the principal advantages of such a Society.

1. It would have but one object to promote, and might therefore bring great power to bear upon a single point.

2. It would collect and diffuse information that would have the happiest effect in rousing the Christian public to becoming efforts to check the evil.

3. The annual meeting would bring the subject before the public mind with such interest and effect as would be of the greatest service to the cause.

4. The grand advantage, in which all the others would centre, would be the combination of moral influence, to effect its object.

The means should be—not to meddle with law, as our moral societies did, and therefore failed; leave that to the conscience and the oath of the magistrate—but to hold up the thing that is wrong to public reprehension in all its forms, to strip it of all its disguises, and to point out, so that they will be seen and felt, its multiform evil tendencies.—*Vt. Chron.*

*From the Christian Watchman.***ENGLISH BAPTIST MISSION.***Extract of a letter from Mrs. B.—, to a lady in New York, dated Calcutta, February 26, 1826.*

My Dear Mrs. C.—You no doubt remember a little girl being born in your house, who was named after you, and I flatter myself it will please you to receive a few lines from her.

About eight years ago, my dear mother died. Three years after her decease, I left my Father's house to live in Calcutta; and I am thankful to say, I am as comfortable and happy as I can expect to be in this world. My brothers John and Isiah, whom I believe you saw when they were in America, are living with us, and are very diligent in business; and what is of greater importance, I trust the Lord has begun the good work of grace in their hearts. The death of our dear pastor, Mr. Lawson, has been, I hope, greatly blessed to them. They have both given in their names as candidates for baptism.

You have, no doubt, ere this, received accounts of brother Lawson's death, and of the happy departure that was granted him. He spoke most affectionately to all around him, and made my brothers promise that they would devote themselves to the Lord. I desire to feel exceedingly grateful for the Lord's goodness in thus answering our dear pastor's wishes, by giving my brothers a desire to own and serve him, as I trust they do. Oh! how much have we to be thankful for! His mercies have been innumerable to us, from the moment we were born to the present time.

Mrs. Lawson's eldest daughter was taken ill of a fever two months after her father's death, and died very suddenly. Her death was a heavy affliction to her dear mother, who still clings to it very much. After losing her husband, it seemed as if Mary was the only earthly support she had left; it was expected that she would have been a great help in her school. But the Lord's ways are not as our ways, nor his thoughts as our thoughts! Poor dear woman, her afflictions are very great. Another of her children, a sweet little girl of five years old, is now so ill that she is not expected to live. I trust, however, Mrs. L. feels that all her trials and afflictions are sent in love by that God who hath said, 'they shall work out for us a far more exceeding and eternal weight of glory in the world which is to come!

One of the young men to be baptized with my brothers, is a son of the late Mr. Rowe—husband of Mrs. White who came from America. About a month ago, one of Mr. Ward's daughters and a grand daughter of Dr. Carey were baptized. Mr. Ward's eldest daughter joined the church some years since. It will give you pleasure, I am sure, to hear that so many children of missionaries are, it is hoped, converted to the Lord.

Believe me, my dear Mrs. C.—  
Yours very affectionately, D. C. B.

## AN EXTRAORDINARY DELIVERANCE.

In the war called 'Bradflock's War,' my father was an officer in the British Navy. One night, as they were running close to the coast of Barbary, the officers on deck heard some person singing. A moment convinced them that he was singing the Old Hundred psalm tune.—They immediately conjectured that the singer was a Christian captive, and determined to attempt his rescue. Twenty stout sailors, armed with pistols and cutlasses, manned the ship's boats, and approached the shore. Directed by the voice of singing and prayer, they soon reached the abode of the Christian captive. It was a little hut, at the bottom of his master's garden, on the mouth of a small river.—They burst open the door, and took him from his knees, and in a few moments he was on the ship's deck, frantic with joy. The account he gave of himself was, that his name was McDonald; that he was a native of Scotland; and had been a captive eighteen years. He had obtained the confidence of his master, was his chief gardener, and had the privilege of living by himself. He said he was not at all surprised when they burst open his door, for the Turks had often done so, and whipped him while on his knees. "The righteous cry, and the Lord heareth, and delivereth them out of all their trouble." Ch. Ade.

## WE HAVE GOD TOO.

When I travelled Great Falls circuit, one of the preachers called to see an old lady, to render her some pecuniary assistance.—She was both poor and blind. When he reached the door of her cottage, he heard the voice of prayer—when that was ended, he entered in. Mother, said he, how are you? She answered—her sightless eyes streaming with tears of gratitude.—'Thank God, as well as I can expect to be.' How is it with your soul? 'Thank God, I was just now with my Maker in prayer, and he poured down the streams of his mercy upon my soul.' How are your temporal circumstances? 'My brother has not had a morsel of solid food in the house for more than three days.' Why mother? exclaimed the astonished preacher, how is it that you are alive? 'God is very good to the poor,' said she; 'the woods are full of whortleberries, and my two little grand-children gather them, and my little cow gives us milk; so we have milk and whortleberries. And we have God too.' Often since then, when the preacher has been at tables where there was an abundance, he has asked himself this question—have these people got God too?—if not, the poor blind widow is abundantly the richest.—ib.

## PARENTS' DEPARTMENT.

*From the Philadelphian.*

## THE ABC OF GAMBLING.

"Just as the tree is bent the tree's inclin'd."

It is distressing to reflect how large a portion of the youth of our city is trained up to gambling, from shooting marbles. You can scarcely turn a corner in some parts of our city, without meeting a group of boys engaged in this play—and their whole heart is in it, as much as if their very life was at stake. Hence all their angry passions are early brought into action, and cultivated to prey hereafter upon society; such as wrath, revenge, cheating, calling each other names, &c. My heart has been shocked at hearing their profanity at so early a period. It seems as if play embraced in it all the seeds which grow up and make the old, hardy, fortune-stricken, family-disgraced and soul-ruined gambler. They bet, they cheat, they swear, they curse, murder their time and injure their souls.

Could not police regulations prevent this; at least in the corporated parts of the city? If these are to make a part of the weal or woe of the Commonwealth hereafter, ought not the constituted authorities to take hold of their powers of mind, and thus early and turn them to the best advantage?

It cannot be plead to be useful for exercise to their bodies; because it is not a proper exercise to strengthen either the muscles or limbs. And as to amusements for boys at that age, there are many others which might be adopted and are less injurious to the passions. Gaming to young or old leaves no satisfaction behind it; it no way profits either body or mind, but creates a morbid desire to live upon that which is not our own; and it cuts the sinews of industry; for a gamester, even thus early and turn them to the best advantage?"

Abraham, they will command their children and their household after them, and constrain them to keep the way of the Lord.—*Eds.*

## MATERNAL INFLUENCE.

The mental fountain is unsealed to the eye of a mother, ere it has chosen a channel, or breathed a murmur. She may tingue with sweetness or bitterness, the whole stream of future life. Others have to contend with unhappy combinations of ideas. She rules the simple and plastic elements. Of her, we may say, she hath entered into the magazine of snow, and seen the treasures of the hail. In the moral field, she is a virtuous member of society, but a Christian, an angel, a servant of the most High, how does so little a charge quicken piety, by teaching the heart its own insufficiency!

The soul of her infant is uncovered before her. She knows that the images which she enlivens in that unoccupied sanctuary, must rise before her at the bar of doom. Trembling at such tremendous responsibility she teaches the little being, whose life is her dearest care, of the God who made him; and who can measure the extent of a mother's lessons of piety, unless his hand might remove the veil which divides terribles things?

'When I was a little child, said a good man, my mother used to bid me kneel beside her, and place her hand upon my head while she prayed. Ere I was old enough to know her worth, she died, and I was left much to my own guidance.—Like others, I was inclined to evil passions, but